sitifolia, *S. aizoides*, *S. aizoon*, *Erysimum Witmanni*, *Phyteuma orbiculare*, *Silene Zawadskii*, *Onobrychis montana var. transilvanica*, *Cerastium alpinum*, *C. lanatum*, *Oxytropus campestris*, *Alsine gerardi*, *Campanula alpina*, *C. carpatica*, *Alyssum repens* (endemic), *Rhinanthus alpinus*, *Rhodiola rosea*, *Sedum atratum*. In the cracks in the rocks where moisture collected were noted *Pinguicula alpina*, *P. vulgaris*, *Saxifraga aizoides*, *S. androsacea*, *Viola biflora*, *Arabis alpina*, *Achillea Schurii*, *Biscutella laevigata*, and *Androsace lactea*.

It was obvious that to make a detailed study of this interesting mountain with its forest, plateau, gullies, scree slopes, etc., and other varying ecological factors, a much longer time would have been necessary than was possible under the conditions of our visit to the country.

The Walk by Way of Bilbor, Paltiniş, Vatra Dornei, etc., and down the Bistrita River by Timber Raft to Broşteni (Brosceni).

This interesting excursion was made by a number of the party, and afforded a very good opportunity of seeing the country as some fifty miles were covered on foot in two days. We passed over fine slopes and through delightful valleys with their meadows bedecked with many species of flowering plants. There was time during such a walk only to notice the most salient features of the vegetation. We, however, saw hillsides where sheep were grazed quite to the top, also a mountain dairy where they were being milked. The temporary shelters for those cropping the hay in the valleys at some distance from their usual habitations were interesting, and the whole family appeared to sleep there and cook their meals till the area had been cleared.

During our stay at Vatra Dornei, through the kindness of the mayor and the prefect of the district, we were taken by car over a mountain pass down to Campulung and from thence to the wonderful walled monastery of Moldoviţa (Moldawitza) with fine sixteenth-century frescoes covering its walls. The chief point of interest from a vegetation point of view was the fine spruce forests which we saw and in which felling was in progress, the logs being pushed down the mountain side to timber carts at the bottom. The next day we had evidence of the importance of the lumbering industry

175 revived with, under the circumstances, the Cathedral as their focus of expression. In Roumania fate worked out things differently. The seventh to the tenth century in east-central Europe saw much forest cutting and planting of villages, and the widespread languages of these settlers belonged to the Slavonic family which may have had its [197] early home in or near Polish Galicia. This linguistic influence penetrated Roumania and combined itself with the Latin heritage to make the later language of the country. Magyars passed through on their way to the Hungarian plain, and [184] Huns and Visigoths had gone that way before. So the local tradition weakened along the valley and lowland ways and kept itself alive in the highlands where still dwell people who are no doubt largely descendants of the primeval cultivators with many waves of culture washed over them but the Roman influence vital still.

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Bell tower, Borsec.

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[Curtea de Arges, the Cathedral (1510)]

[cover page]

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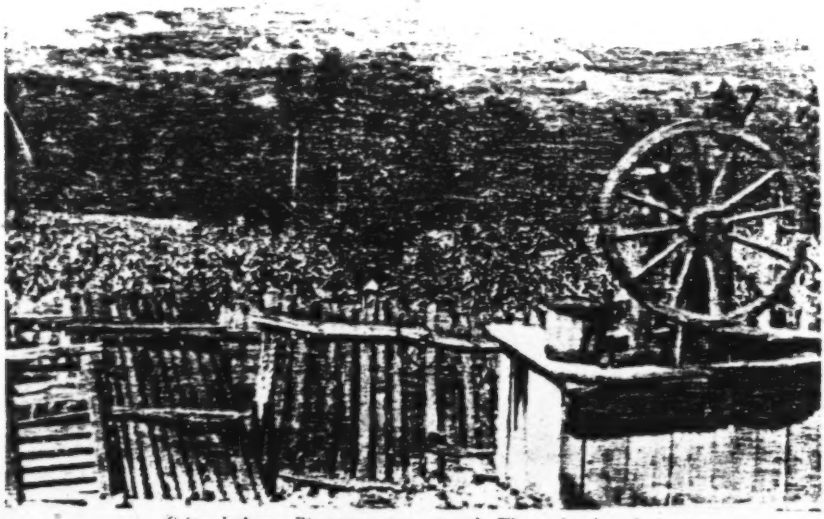

Curtea de Arges. River terrace in foreground. Pliocene deposits on horizon.

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Biserica Domneasca, Curtea de Arges (1345), within a fortified enclosure.

CURTEA DE ARGEŞ

REFERENCE has already been made to the bridging of the Olt and the Argeş about 20-25 km. from the mountain-edge and to the rise near these bridges of the towns of Ramnicu Valcea and Curtea de Argeş. It has also been explained that terraces on the left bank of the Argeş swing near the river to give an effective bridge-end site capable of defence. Curtea de Argeş is one of the oldest settlements in Muntenia.

AT THE BRIDGE the river is over 420 m. above sea, and from its western end an old trackway, now a main road, follows approximately the 440 m. contour on what appears to be a terrace against which the river swings about 1½-2 km. north of the bridge. Here also gravel reaches, connected with the junction of a brook with the main stream, provide a ford; and at this spot on the east side of the river there is the monastery of royal associations founded in 1510 and celebrated as a place of pilgrimage. Beyond this the road goes on up a tributary valley towards the east. The bridge and town however grew up not at this ford, but at a point farther south, where the north-south residual ridge bounding the Argeş valley on the east sends a spur almost to the actual river but just cut off by a seasonal tributary brook. The end of this spur shows two marked terraces, one just slightly above the river, the other some 12 m. above it and rising, as was said above, to about the 440 m. contour. On the end of the spur is a ruined Roman Catholic church, built for Marghita, wife of Prince Basarab. The Wallachian princes of these days appear to have had a habit of marrying Catholic women. One seems to see faint indications that the site of this church has been to a slight extent developed artificially. In 1390 this church served as a cathedral for Catholics in Wallachia, and the see lasted until 1602, by which time many Catholics had become Orthodox and the Catholic bishopric was removed to Dacau.

REFERENCE has already been made to the north-south road on the terrace, no doubt a modernisation of an old trackway, with the town near the end of the spur and the bridge, and the monastery to the north. Near the end of the spur, and

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[Curtea De Arges]

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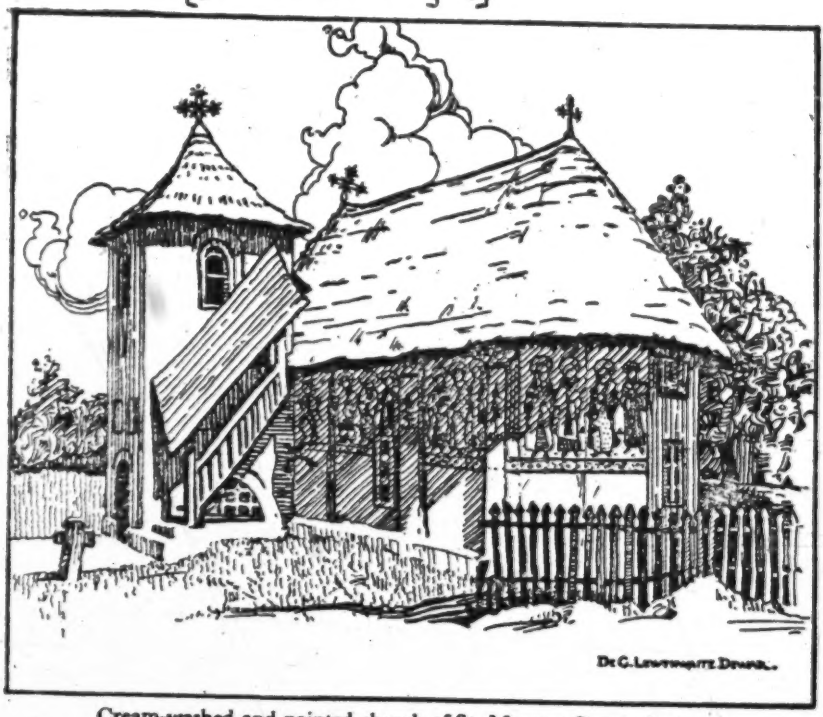

Cream-washed and painted church of St. Mary at Curtea de Argeş

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[346]

related to the brook already mentioned, is a spring of some value. Above this, on the terrace, is the nucleus of the town—an Orthodox church (1352) of exceptional dignity and beauty, the Biserica Domneasca, built in a fortified enclosure. This scheme suggests comparisons with such Saxon villages as Cristian, near Sibiu, and several others, though there the church was Catholic. The fortification at Curtea de Argeş is larger than those at such places at Cristian, but it is far from being equivalent to the fortification enclosing the primary nucleus of Sibiu, for that nucleus included church, market places, shops and residences. It seems to have been a widespread rule that where a whole town was not walled there should be at any rate a fortified refuge enclosing the church. In the Slavonic parts of the European plain there were, of old, burgwälle or earthwork refuges, in some cases one for each area of about 120-130 km., or, say, fifty British square miles. These burgwälle sometimes became the nuclei of towns, the Wawel at Krakow being perhaps the best known among many examples. On the Wawel, and in analogous places in many

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EDUCATION IN CURTEA DE ARGEŞ

871 368 IN THE TOWN there are five primary schools—three mixed, one for girls and one for boys. In the latter there is a kindergarten class for children between five and seven. There are two vocational secondary schools, the Theological College and the Technical School; these are for boys only. The nearest lycée for girls is at Piteşti, 37 kilometres away. Boys also must leave the town for ordinary secondary education.

872 The kindergarten was founded in 1928 by the Orthodox National Society of Roumanian Women. There is a special local committee of management. The room used is large; part of it serves as a cloakroom and for washing; the children use the same playground and offices as the boys.

[876] THERE ARE two teachers and about fifty-five children. Careful records of the progress of each child are kept. The children work in groups in low chairs at tables; no individual work is taken. Froebel's principles are followed, but Dr. Montessori's sense-training apparatus is used and Dr. Decroby's principles of teaching arithmetic are adopted.

INTERESTING HANDWORK is taken: paper-cutting pictures, modelling in clay and in paper, lace, crochet, etc. The first twenty minutes of each morning are set apart for the care of plants and animals and of the classroom. Speech training, physical exercises, free-play and singing are taught; as the school has no musical instrument, much depends on the musical ability of the mistress. The training is similar to that of primary school teachers; the salary is fixed by the local committee.

[346] THE PRIMARY SCHOOL for girls that we visited is housed in a large building of one storey, standing in its own grounds; it contains, all leading out of a central hall, four large and lofty classrooms, a teachers' small-room and an art room; there are no cloakrooms, the children hang their clothes on stands in the classrooms. These rooms are rather bare, but very light; they are heated by a big porcelain stove and the desks take three children. In summer classes are held in the garden. The

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565 ease of behaviour, a keen sense for music and popular art and a dogged belief in its capacity to achieve progress.

The life of the Rumanian peasant is simple and [262] hard. His main nourishment consists of *Mamaliga*, a dish prepared of maize-flour, similar to the Italian *Polenta*. This forms his staple diet; meat and other [272] luxuries are very rare indeed. The national drink is *Tuica* (brewed from plum juice). The Rumanian [291] men are dressed in white trousers and a long white tunic fastened by a belt, a short jacket, and a fur cap or hat. Footwear, if any, consists of simple leather sandals strapped to the legs, called *Opinci*, similar to those of the Greek and Yugoslav peasants. In the comparatively rich regions short boots are worn. Gay embroidery, whose colouring and pattern vary according to districts, adorns all garments, especially the women's shirts and headcloths, and the aprons [342] which they wear fore and aft. In contrast to their gay dress the houses of the Rumanian peasants are usually small, badly built cottages of sun-dried brick and straw, whitewashed and occasionally [346] decorated with woodwork. The churches too are built in a similar fashion except in the mountain districts where stone and wood are used.

795 **RELIGION.** Most Rumanians belong to the Orthodox Church, but many Transylvanian Rumanians are Uniates, that is, Catholics of the Byzantine Rite. They form a link between the Latin and Orthodox 659 Churches. The Rumanian Orthodox Church is strongly national. The Uniate Church was used in the past by the Hungarian rulers of Transylvania as a means of assimilating the Rumanians in the Hun-